BIBLIOTHECA BODLEIANA

SOME OBSERVATIONS ON Thomas Curtis;

With *Three Queries* to *T. C.* and the Other *Quakers* in Communion with him.

I. *Thomas Curtis* is to be blamed for what he acted and did at *Kings-Heath* Meeting, *October* the 4th. 1696. or he is not to be blamed, the Printed Narrative gives an Account of the most Material Things that passed in Discourse.

II. If he be to blamed for maintaining such Erronious Doctrine, and also in publick, Whether all those that are his Friends, or pretend so to be, and take his part, ought not to disown him, (till he hath made a publick Confession and Acknowledgment under his Hand, that what he there maintained and Challenged five Thousand to meet half way between his Dwelling and mine, to maintain, are damnable Heresies) otherwise to be deemed equally guilty with *T. C.* and to hold such Errors as *T. C.* dos, or are Connivers and Cloakers of them?

III. It appears from his Letter under his Hand, that he acted contrary to it.

IV. He never gave a Meeting to his last Challenge, *October* the 4th. 1696. tho desired, and urged to do it by two Letters, the second he never answered.

V. He promised the People oftentimes, He would never leave them as long as he was able to come, and if not able to come, he said he would send one; And then at last came and told them, he would pay the Rent no longer then to *Michaelmas* past, contrary to what I heard him tell the Landlord, that when he was

minded to leave it, he ſhould have half a Years warning; or if he was minded T. C. ſhould hold it no longer, he ſhould give half a Years warning; and yet contrary to all, he threw it up, *October* the 4th. 1696.

VI. In that Meeting, the 4th. of *October*, he ſaid none was againſt his Doctrine but *W. C.* And then *J. R.* ſpoke, then he ſaid none but he and I. See what a Shepherd this is, to leave a Flock as he ſaid, becauſe two oppoſed his Groſs Antichriſtian Errors.

VII. He kept not to his former Challenges, nor to his latter, nor to his Letter, and yet we do not find that either the *Reading-Quakers* belonging to *Sun-lane*, nor ſome of the *Newberry-Quakers* have diſowned him, but rather cloak and connive at it.

VIII. Whether any holding ſuch Groſs Antichriſtian Errors and damnable Hereſies, ought not as much to be diſowned, as a Man charged with Adultery?

IX. Whether ſuch of *T. C's* Communion, that do not diſown him, are not equally Guilty with himſelf? and how can any Chriſtian People ever think they are ſincere, until they diſown him for a Preacher, or that he makes a publick and ſincere retracting of thoſe Groſs Errors *T. C.* publickly maintained at *Kings-Heath* Meeting, *October* the 4th.

X. Whether that be not a great Cheat, that *T. C's* Name ſhould be to a Printed Sheet, wherein many of thoſe things he maintained at *Kings-Heath*, he contradicts, and yet hath not retracted thoſe groſs Errors he not only the 4th. of *October* maintained, but many of them at divers Meetings before at the ſame place, as many can teſtifie to the Truth of.

XI. T. C. ſaid to the People, *October* the 4th. 1696. He was not Angry, nor in a Paſſion, but ſaid, he had cleared his Mind. Which is the more to be noted, that theſe groſs Errors were firmly believed by him, and long and deeply rooted in him for many Years; for now he ſaid, *Some ſay we keep our Meanings hid*; *But*, ſaid T. C. *I declare openly.* And after the Conference was over ſome conſiderable time, one of the Meeting ſaid to T. C. Sure thou waſt in a Paſſion? *No*, ſaid T. C. *I was not.* All which confirms his firm belief in theſe *Sadducean* and Groſs Antichriſtian Errors, mentioned in our *One Blow more*, &c.

XII. What

XII. What ground had *T. C.* to have challenged me to ſtand
, if he had not oppoſed thoſe great Fundamental Doctrines I
d writ to him about, near ſix Months before; and it is evident
is was their difference at *Reading* about ſome of theſe Funda-
ental Points, as may be ſeen in a Printed Sheet, by *W. P. R. S.*
J. containing Twelve Queries, with their Anſwer to their
ueri's, and alſo by a Printed Letter to *Thomas Curtis, W. S.*
C. &c. wherein their Hypocriſie is laid open, and diſcovered;
d in my Narrative, entituled *One Blow more*, &c.

XIII. *T. C.* did uſually tells us, before the 4th. of *October*. 1696.
hat he knew no other Jeſus but a Spiritual Jeſus, whom the Heaven
Heavens could not contain. And alſo did uſe to tells us, *he could*
ke no diſtinction of the Godhead and Manhood. And not only
e 4th. of *October*, 1696. he ſaid, *he could not tell whether it*
s the Godhead or Manhood that ſuffered. But I heard *T. C.*
aintain the ſame, and in the ſame Words, long before at *Reading*
Ben. Coals Chamber, to *G. K.* my ſelf, and others.

1ſt. *Query.* What did *Thomas Curtis* and the *Reading-Quakers*
bliſh that for, they call *The Reading-Quakers vindicated* &c.?
id you do it, that the World ſhould know you had changed
ur Principles, and that you did now believe otherwiſe then
rmerly? Or did you do it, to make your Hearers and the
orld believe you had changed your Faith, and yet had not,
t did it only to delude the People, and continued to believe
e ſame Principles *Thomas Curtis* maintained at *Kings-Heath*
eeting, and challenged 5000 to maintain it, by diſputing with
em?

2d. *Query.* Whether it doth not appear your Printed Vin-
cation, is but a meer Cheat, and no ſincere Confeſſion of
at you believe, and *T. C*'s Name to it, is the more to be no-
d, and remarkable? And whether *B. C.* is not a great Hypo-
te, who had ſome time before printed that Faith in Chriſt's
ath and Sufferings, Reſurrection and Aſcention, is abſolutely
ceſſary to every Man and Woman. But when afterward he
me to oppoſe us, he Anſwered, That what he had printed in

that

that Book was not his Faith, and that he had done it only to pleaſe *George Keith*?

3d. *Query*. Whether *T.C.* did keep his Word according to his Letter dated *April* the 29th. 1696. to *W.C.* printed at the end of *One Blow more*, &c. Secondly, Whether he hath not broke his Word as much in his publick Challenge at *Kings-Heath* Meeting, to meet 3000 to diſpute and maintain his Principles he aſſerted: And *W.C.* urged him with two Letters to perform his Challenge, which he never did. Whether he ought not to be diſowned for a Preacher, till he make a publick and ſincere acknowledgment, and Retracting of thoſe Groſs Errors there maintained? And whether you that be his Hearers, and ſtill keep in Communion with him; and have not diſowned him for a Preacher, be not equally guilty with him, and believe the ſame, he maintained at *Kings-Heath*; or are Cloakers and Connivers at it? And whether you muſt not be ſo deemed, till you diſown him for a Preacher, or he make a publick acknowledgment he hath changed his Faith, and confeſs he is not of the ſame Principles he maintained at *Kings-Heath*, the 4th. of *October*, 1696. and divers time before at the Place, many of them, which many can teſtifie?

Anſwer directly to theſe Queries, (and do not as T.C. did at *Kings-Heath*-Meeting, who told W.C. Thoſe great Fundamentals in W.C's Letter were Quibbles) that the World may know what Faith you profeſs.

Lamborn-Woodlands, } W. C.
May the 13th. 1697. }

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